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speaking, yet night. Not even the dawn had come ; and nowhere can we get a better idea of what that night was to Italy, than in this Second Book.

But—not to go into further detail—the story of that dawning, when it was come ; its aspirations, its theories, its conspiracies, its disasters, its lessons and preparatory training for the day itself,—is a rich storehouse of narrative, of description and of portraiture. The clear account of the Papal Conclave at the election of Pius IX, with which the second volume opens ; the appreciative analysis of the attempted statesmanship of Gioberti ; the brilliant story of “The Five Glorious Days of Milan”—these are only the more conspicuous among the episodes of the narrative. The admirable studies of Gioberti himself, of Mazzini, of Pope Pius and especially of Charles Albert, are illustrations of Mr. Thayer’s genius for characterization. That of the almost martyr King of Sardinia is perhaps alone in its thoroughly just estimate of the man and in the true explanation of his strange and, to most writers, inexplicable course.

No one can close these two volumes without earnestly looking forward to the continuance of the work, in an account, by the same author, of the finally successful unification of Italy. But it is to be as earnestly hoped that, in meeting this expectation, Mr. Thayer may be able to rise wholly above the unworthy religious level on which he began that now before us. For the story of the unification of Italy is a religious story ; its action is on the spiritual uplands of modern history ; its results were the triumphs of genuine faith and spiritual insight.

WM. CHAUNCY LANGDON.

WASHINGTON, D.C.

Civilization during the Middle Ages. Especially in Relation to Modern Civilization. By GEORGE BURTON ADAMS, Professor of History in Yale University. New York, Charles Scribner’s Sons, 1894.—8vo, viii, 463 pp.

One of the most serious deficiencies in the mass of modern historical literature in English is the dearth of books which present in accessible and readable form the results of the researches which have been prosecuted in Europe with extraordinary activity for the last two or three generations. In this volume Professor Adams has made a most valuable contribution to supply this want in regard to a general view of the middle ages. Covering so broad a field as it does, it is largely a comment on the movement of history ; but a comment which is the outgrowth of wide study, arranged so as to be

serviceable to the student as a guide or supplement to class work, to the teacher as an outline to be expanded and illustrated, and to the general reader as a substitute for the help of an instructor. To prepare a work of this kind requires not only sound scholarship, but also a well poised judgment and a decided pedagogical skill. It seems to me that the author has met these requirements in an uncommon degree. Certainly, it is an unusual experience to read with so little dissent a work in which judgment is expressed on so many subjects. There is no attempt at novel or hazardous generalizations, while traditional "verdicts of history" are often discussed and sometimes rejected in a way which increases the reader's confidence in the author's candor and historical insight.

Professor Adams suggestively notes the effect of the Roman legal spirit upon theology. The idea might well have been a little more fully developed and illustrated from the penitential and indulgence regulations.

He draws a sharp distinction between Christianity as a religion, the church as an organization and Christian theology as a body of doctrines, and continues:

But neither the dogmatic system nor the ecclesiastical system of any given time or place, is Christianity. The causes which have created the one are not those which have created the other, and the one set of causes must not be held responsible for results which have followed from the other. So completely indispensable is this distinction that absolutely no trustworthy reasoning about Christian history is possible if it is lost sight of. [Pages 111-112.]

Now this is in the main true, yet it seems to me that we may easily exaggerate the practical separability of the three, or the separability of their causes and effects. Such separation is largely a philosophical or ideal process. Christian theology apart from the church or from Christian faith has even less existence than the "economic man," or perhaps about the same kind of existence. The separation is carried out in thought to facilitate scientific analysis, but historically the separation is practicable only in a limited degree. Only minds trained in analysis can do it; the overwhelming majority of Christians cannot realize to themselves a Christian who neither accepts the dogmas nor belongs to a church.

Possibly an over-emphasis of this separability has led the author to make a further statement which is misleading, if not erroneous. He says of the struggle with Gnosticism that it ended, "as the earlier strife had done, in the preservation in all essential points of the

primitive Christianity." Again: "Notwithstanding all these attacks upon it, and additions to it from outside sources, the Christian religion had remained, until toward the middle of the third century, essentially unchanged" (pages 112, 113). It is a question of great historical interest whether profound changes in the essential content of Christianity did not take place in those first two centuries. It was the period in which an elaborate philosophy of Christianity was developed, the acceptance of which in the main became the test of Christian fellowship. In this period the primitive consciousness of individual reception of the gift of the Spirit gave place to the idea that it was rather conferred upon the church as a body, and that the individual shared in it only by being a member of the body. In this period the idea of a Christian canon develops, and the doctrine that agreement with the canonical writings is the test of truth. These, it may be said, are rather changes in dogma or organization than in the essence of Christianity, but would that not be an instance of carrying the distinction too far? In view of the hypothetical character of many of the conclusions advanced in regard to the earliest history of Christianity, it might be premature or unwise to present them in a work like the present, which deals with a later period. Yet, to convey the idea that primitive Christianity was essentially unchanged for two centuries, may be to err in the opposite direction.

In conclusion, it seems to me that Professor Adams can make teachers and students doubly his debtors by adding in a second edition much more liberal indications in regard to the literature of the various periods and subjects. In no single way can a competent scholar be of greater help to students than in guiding them to the best books. It takes a student just as long to read a poor book as it does to read a good one. Professor Adams has apparently desired to avoid any display of reading, but a bibliographical guide can be easily relegated to an appendix. For example, it would be a great boon to many teachers to have their attention called to Lavissee and Rambaud's *Histoire Générale de l'Europe du IV^e Siècle*, as a work of preëminent usefulness. Again, Beard's *Martin Luther* is a work of conspicuous excellence as an introduction to the Reformation, although it seems to be little known. No fault is to be found with the references Professor Adams does give; they are well chosen and to the point. Yet, as a teacher and student, I should have been grateful for ten times as many.

EDWARD G. BOURNE.

ADELBERT COLLEGE,
CLEVELAND, OHIO.